

Boston, Massachusetts,

Sunday Night Oct. 31. 1847.

My dear Miss Carpenter,

I shall take this opportunity, i.e. of
sending in same envelope with a letter to
Mr. Estlin, of acknowledging directly your
kind Note by Mr. Hincks; for which, and
its words of friendly regard, approval and
confidence I sincerely thank you. Your
friendship, which is not in words only but
deeds, is of great value & encouragement
to us all, and makes us more resolute
in labour, knowing that we must hold
up our end of the yoke. Referring you
to my letter to Mr. Estlin for certain
items of information (among the most
interesting of which, to us, is Mr. Garrison's
safe return home), I can only speak now
of a matter of business.

Mr. Crosby informed me that he
certainly sent to you in the bundle of Examines,
which went to Chapman, the 1st of last July,
six copies of the "Meditations." I read to him a
portion of your Note, and he immediately said
he would, with much pleasure, send you
another half-dozen copies, and in addition

would make a donation of a dozen copies to the Anti-Slavery Fair. This I thought you w^d. be pleased to hear. I know you will be pleased to hear that he says the work, for a work of that character, sells well. He says no work of that nature ever goes off rapidly. Many ~~persons~~ purchasers of it have returned & bought more, for circulation, gifts, &c., and many more expressed their sense of the high value of the book.

I confess I shared your "indignation" at the course matters took at the last Annual Meeting of the B. & F. Unit. Assocⁿ. Mr. Taggart would be, if in this country, a genuine compromiser and twaddler. Indeed, what else is he, where he is? It is a dire misfortune when such men get into their hands the conducting of any moral or religious movement. It will soon lose its vitality, ^{become} conformed to the world, take its cue from worldly men, its base from the current morality, and finally degenerate into a mere lifeless body, very good-looking perhaps, but lifeless nevertheless. A man must have

life in himself, if he w^d. hope to be an
instrument of conveying it to others; he
must have courage, Christian fearlessness.
Nep, if he would draw men any way out
of the sloughs of worldliness & irreligion. Men
must be aroused to ^{see & oppose} actual, not imaginary,
sins, to those of the day and not of the
Scribes & Pharisees 2000 years gone, or no
good is done them. All ^{the} preaching which can
be preached to them will help them nothing
into a true spiritual life, till they are brought
to an active warfare with all existing sin,
wrong, injustice, &c. and brought into the company
of those, whose soldieryship of the Cross is something
more than a proposition, or a figure of rhetoric.
- Such is your soldiership, my dear Miss C., as
I sincerely believe, and you must needs be
"indignant" when those, who have taken on
themselves to be watchmen, refuse to give
warning, or sound an alarm, when the over-
whelming foe is coming in; ~~and~~ ^{but} instead of
this, bandy soft words and content themselves
with certain quasi religious formulas; &
so disappoint and grieve many hearts ~~who~~
which have waited to catch from them
the inspiring cry of Onward, - Fear not -
Victory is yours - "God Himself is with you
for a Captain."

Well! if they will hang back, then after all
is the great loss and disgrace. They will get
no real thanks for their servility, but, quite
likely, will ere long be left in the lurch by
those who now applaud their great prudence
and excellent sense. Their course is enough
to justify Dr. Hutton's question, "Whether
priests of all ages are not by nature cowards?"
- it is enough to alienate, and certainly will
alienate, and do, thousands from all regard
to such ministers, and, at least, to the sort of
religion they preach, and drive them to
seek moral ^{& religious} & mental instruction at
sources ^{to} whose freedom, openness, & sincerity
they can at least respect. Many a minister
with us thinks, or professes to think, that he
must not do or say a thing which will alienate
any mind from ^{his} ~~their~~ influence (as it is called), which
means keeping him away from meeting. Such
persons of course must lay all the blame ~~&~~
upon Jesus, that certain disciples left him and
walked no more with him! How could he,
they must think, be so imprudent as to say what
w^d. thus alarm or irritate them, &c. &c. &c. But
I am near the end of my paper, & midnight, at
the same time; - and must therefore close - as I do,
with sincerest respects to your Mother, Sister and Yourself.
Have I done Mr. T. injustice? Saml. May Jr.